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M
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769]

/22 cont./

(21) Liang Chia Miao. — This tribe like the Wu Chia Miao for the most part reside in villages in Ya-pa-ch'i. They sacrifice to the ancestors by placing a wooden pole on a fire bed without the wooden tablet. They hang up a bamboo basket in a secluded room, and in the basket is placed sacrificial paper money smeared with the blood of the slaughtered ox and pigs. At the end of the year and in the summer and winter months they enter the room, bow to the basket and utter incantations. When they make sacrifices to the spirits they empty the basket and burn the paper money.

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(22) T'ung Chia Miao. On New Year's Day they sacrifice to their ancestors and hold banquets. They are good at growing cotton and fond of wild vegetables. In the eighth year of Yung Chen's reign (1730) when the governor of the province, Chao Hung-en, made awards to his army at Hua-yüan, a T'ung Chia woman picked two strange herbs and offered them to him. They were called chih t'ou liu yeh.

The 22 different names for the Miao recorded above can be grouped as follows: The Hung Miao, Wu Chia, and Liang Chia belong to the Hung /Red/ tribe; the He Miao, Yeh T'ou, Tung Tsai, Pa Chai, Ch'ien Miao, Ch'ing Chiang He, Chiu Ku, He Shan, He Ch'ueh, Ch'e Chai, and Tzu Chiang belong to the He /Black/ tribe; the Ch'ing Miao and Hsi Ch'i belong to the Ch'ing /Green/ tribe; the Pe Miao and P'ing Fa belong to the Pe /White/ tribe; the Hua Miao and Tung Miao belong to the Hua /Flower/ tribe. Whether the Yang Pao are pure Miao cannot be ascertained at present for lack of data. The T'ung Chia are identical with the T'ung Jen found today at San-chiang, Lung-sheng, Yung-hsien, Lo-ch'eng, and Ho-ch'ih in Kwangsi. They belong to the Thai-shan group in the southwest and not to the Miao.

M
[167

From the above it will be seen that the Miao in the three sub-prefectures came largely from Kweichow, first the Hung Miao, next the He Miao, and last the other branches of the Miao. The Hung Miao are the most numerous, and therefore they are best known in the three sub-prefectures.

/69 cont./

245 Among the pine trees produced in the Miao area, there is a red pine which has firm and glossy wood that does not rot when put in the earth for a long time. A good one has the quality of ox horn, is bright red, good for making implements, good-looking and durable. Also grey pine (Illus. 35) is produced, suitable for beams. Other products like mulberry, hemp 248 (Illus. 37), and cotton also are produced in quantity, and are important economic plants.

226 Fishing and animal husbandry. — The Miao like to eat [262] sour fish, so they have a number of ways of raising and catching [231] fish. To raise fish, pools in ravines are made into ponds, and [439] fry are bought from the Chinese to raise, particularly of huan and lien /a kind of bream/. Also, in low-lying rice fields they place a bamboo wattle fence to stop up the place where the field water goes out (Illus. 38), to keep the fish from flowing out. A great many common fish are raised in these fields. To catch fish they use nets, hooks, and poison. Fishing nets are cast anywhere at will in streams and rivers during the day. At night nets are put down in fast-flowing water along the embankments, on sand bars, at springs, and in shallow ponds. Also, they mix eggs with cooked rice and fry it in vegetable oil, and throw the rice in such places as still shallow water on a sand bar or in shallow ponds. Fish are said to be attracted by the smell of the food and come to gather at these places. Markers are set out in the daytime, and at night they come to these spots to cast their nets. The amount of the catch from these places is larger than elsewhere. They use a small bamboo [227] pole for a fishing rod, and a line twisted from horsetail hair. [171] The hook and the buoy are the same as those used by the Chi- [825] nese, and they also use such bugs as earthworms, centipedes, and spiders for bait. In the winter season the fish tend to remain [227] at the bottom of the water, and therefore they attach tiny pieces of lead to the line to make the hook sink down below. In the spring season when the weather gets warmer, fish become more active and swim to the surface; they therefore attach a piece of wood or twig halfway down the line to prevent the hook

[159 cont.]

271 The "Méo" habitually drink water, but they make alcohol
273 from grain (distilled or fermented) which they often drink without the slightest moderation.

They smoke tobacco in the bamboo water pipe or in the long
276 pipe [160] with the small bowl and mouthpiece of porcelain, of a model analogous to that of the "Man" pipe.

They smoke opium in a very moderate manner. Big opium smokers are rare among the "Méo" of Upper Tonkin.

[249] Sometimes they cultivate hashish, but never make use of it.

The "Méo" are, above all, farmers and they cultivate upon
241 their mountains the various grains and vegetables enumerated above.
311 They utilize to this end parcels of land capable of growing vegetation, even the tiniest, sides of knolls, shallow basins, clefts in the rocks.

The maize is sown in the fourth month and is spread about on
243 all the parcels which can be cultivated, often by clumps of two or three hills. The ground is scratched very lightly, with the plough or with the hoe. It receives a little manure at the exact spot where the seed will be deposited. The harvest takes place towards the eighth month. It is not unusual to see the fields planted to maize—
249 as we have seen above for certain irrigated rice fields — transform themselves into ground for the growing of opium, which is planted toward the ninth month, after the earth has been mixed with a few ashes. The opium harvest takes place the third month and the ground
[243] again is given over to the cultivation of maize or of sorghum. The buckwheat generally produces two crops a year.

The "Méo" also cultivate hemp, to which they consecrate their
● 248 best areas of ground (bottoms of cirques or of valleys). The hemp is sown the fourth month and reaped the seventh month.

The "Méo" keep a few bees. They often have hives whose
231 honey is used in cake-making.

They raise their numerous vegetables either in gardens laid
244 out near their cabins, or in the maize fields at the same time as the maize.

The agricultural implements consist of ploughs of a primitive
412 model with ploughshares of iron, and some hoes. For the harvest,
407 large scythes and billhooks are used.

[160 cont.]

The harvested crops are transported on horseback, but more often on the backs of men...or women. For this purpose the "Méo" of both sexes have pack-baskets which they carry on their backs, fastened to their shoulders by two straps. (Photo 157, Plate 40; photo 107, Plate 39.) This method of carrying burdens applies also to the transport of small children, whom the "Méo" women place on their backs, enclosed in a sort of sack held at the shoulders by two suspenders. (Photos 103 and 419, Plate 39.) It is the same for the transport of water, which is done by means of large trunks of female bamboo, often fastened together in pairs, with the interior partitions punched through, except for the lowest one. (Photo 346, Plate 36.)

[161] Like the other groups, the "Méo" construct almost all the objects they use. There are found among them blacksmiths who make the agricultural implements of iron (ploughs, harrows, bill-hooks, scythes), silversmiths for the jewelry in silver, copper, or iron.

Every "Méo" is more or less a basket maker, and in all of the homes pack-baskets are made, of rattan or bamboo fiber, of which each member of the household possesses a specimen of a size corresponding to his strength.

The clothing likewise is made at home. The hemp is harvested in the bottoms of the cirques and the valleys, broken up and stripped with big wooden combs. It is then spun by hand by the women, then wrapped about a frame with horizontal arms, pivoted on top of a tripod (photo 128, Plate 43), and finally it is wound on bobbins and woven by means of primitive looms, very much like the looms which one finds in remote corners of France. (The house in the foreground on the left in photo 347, Plate 41, shows a portion of one of these looms.) The garments are frequently made in white, with the raw linen thus obtained. The dyeing of the materials in indigo, red, or green, moreover, is carried out by the processes already indicated for the other groups. We already have mentioned that the "Méo" employ likewise the process of designing in wax described in connection with the "Man-tien."

2:Ling & Ruey--101 E-5 (1933) 1947 AE5 Miao AE5

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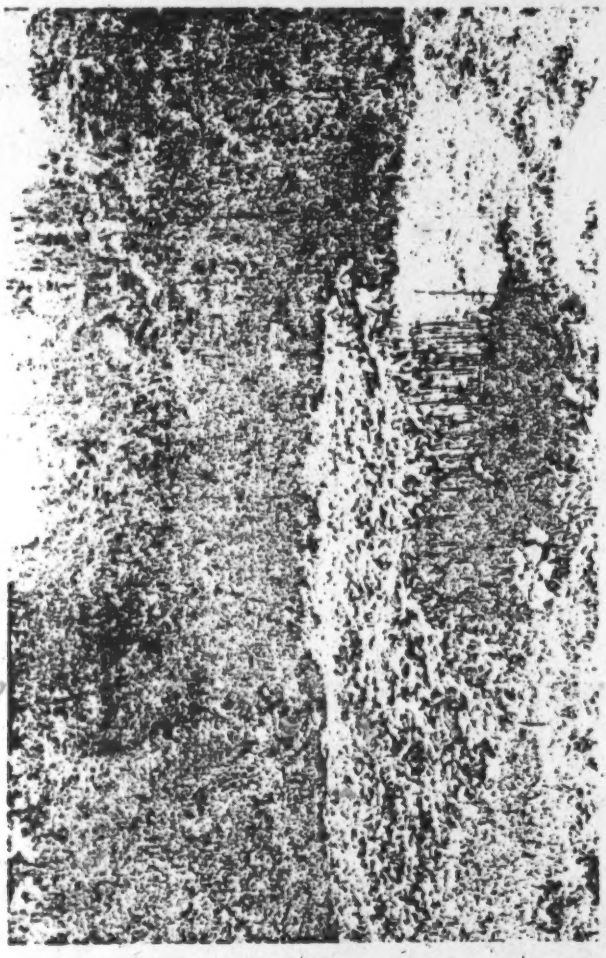


Illus. 37. Hemp plants.

241 eight ears. The stalks likewise are placed in piles in the fields, and then carried in as needed for bedding for the animals, heating, cooking food, or even building house walls.

The Meo grow little mountain rice and almost never plain's rice. The areas rarely lend themselves to the latter crop. However we have discovered, especially at Gi Chu Phin near Van Bu, magnificent mountain cirques whose slopes were decorated with terraced rice fields up to an altitude of one thousand meters.

A side from hemp, buckwheat, and opium, other crops are planted in the furrows of the fields of maize and among the stalks of that plant. This is done in such a way that the same field may produce at the same time beans, peas, pumpkins, broad beans, cucumbers and a grain called cao lien which serves to make flour and the bread eaten on holidays.

When the maize has been harvested, a crop of buckwheat is sometimes sown in the soil.

249 Opium is sown in November, the poppy seeds being mixed
248 with ashes to protect them from insects. The incisions are made in the plant in April or May, then once all of them have given up their opium, preparations are started for a crop of maize on the same soil.

Hemp is grown at the lowest spot in the cirques, because it requires very deep arable soil. It is sown in April and harvested in
245 July. Sorghum is sown and reaped at the same time as maize. Finall some peach, pear, apple, plum trees, etc., are almost always found around the cabin. Their fruit, although less well flavored than those of France, is still not to be scorned.

286 The Meo make their cloth themselves from the hemp which
412 they harvest. Some of them forge their work tools, spades, plough-
415 shares, pruning-hooks, hoes, etc., and buy crude iron which comes from Yunnan for this purpose. They make their ladles and buckets, furniture, sandals of bamboo fiber, pottery and, in short, all of their farming implements.

252 /140/ To grind maize they use a mill similar to the Coi xay
243 of the Annamese, but larger. The movable mill-stone here is activat
462 by a crank which is articulated with a system of horizontal spokes attached to a strong wooden bar. Three or four women operate this bar by drawing it towards them and away from the mill, and then by pushing it towards the mill. The picture afforded by this exercise is one of vigorous movement. The bodies of these strong daughters of the mountain bending, their return movement which shows a glowing

AKha A04
Miao AE5

/317 cont./

A 415 For preparing the food, many kinds of carved wooden vessels and troughs of wood (Fig. 205) or bamboo (Fig. 206) are used. /Figs. 201-208 appear here./ /318/ Gourd dippers and bowls, wooden ladles, knives, rice baskets and other baskets, bamboo containers, and so on are not lacking anywhere.

A [312] The bamboo containers for fetching water (Fig. 207) are closed at the top and the bottom; the water is poured by means of a gourd dipper (Fig. 208) into a hole cut into the upper edge. In this way the water remains clean and cannot easily be spilled when carried. A [171] Many typical household and kitchen utensils are almost exactly like those of the Meau.

A 482 I did not see carrying frames among the Akha; they are replaced by carrying baskets with a shoulder board and forehead band (Fig. 374; see the chapter, "Handicrafts").

A 354 For lighting the house, iron lamps with oil as fuel, and also pine chips, are used. The household equipment is especially rich in artistically plaited articles, [372] such as are described in the chapter, "Handicrafts." 285

A 356 As was pointed out, the dwellings and granaries of the Akha give the impression of being clean and well tended. The floor of the dwelling and the platform are swept twice a [412] day with the grass brooms that are also common among the [171] Meau (Fig. 175), with which one simply sends the sweepings [231] under the house through the seams and cracks. The food remains, too, are thus conveyed directly to the pigs and chickens.

/319/

Chapter 15

Clothing and Ornaments

M 294 The Meau women are very skilled in sewing and embroidery and, with much taste for color combinations, make the attractive and also practical clothing for men, women, and children. M 291 The clothing of the Meau is absolutely uniform in cut and differs only in the diversity of the embroidery and appliquéd designs. [248] Every family plants the required hemp and cotton and weaves its own cloth. [596] The strips of fabric which are made into clothing [286] [294]

/361 cont./

351 Savina (3): "There are as yet no fruit trees, but that is still
241
245 3. II, p. 185.
114 to come, and, to be sure, next. In the next fruit season one goes to the neighboring villages, stuffs himself with pears, plums, apples, and apricots, 'remembers his mother, sister, and little ones,' and returns home with a full carrying-basket. The pits of these fruits are thrown into the thicket and germinate there. In a few years, fruit trees come up. This is the origin of the fruit trees that are seen around all Meau villages. Not a single one has been planted."

The author's statement that the fruit trees are not planted, but rather owe their existence to the pits haphazardly and thoughtlessly thrown away, cannot be upheld by anyone who -- as I did -- has seen how carefully the Meau select, plant, and tend their fruit trees.

248 I report on plants used in spinning and dyeing in the chapter, "Handicrafts."

412 The agricultural equipment of the Meau in Thailand will probably be best explained by the drawings. The small
243 crescent-shaped rice-knife (Fig. 268) is typical for the Meau. It is wound around the four fingers of the right hand by means of a string fastened to it, the stalk is seized with the thumb and the third finger, /362/ the cutting edge of the knife is pressed against the stalk with the ring finger and the little finger and cuts it (Ill. 95).[1] These knives vary in size, depending on whether they are intended for children or adults.
412 Other cutting instruments are: sickle (Fig. 271), chopping knife (Fig. 272), and the knife for harvesting poppies (chapter, "Stimulants," Fig. 289). Furthermore, the Meau have at their disposal the ax (Fig. 273), digging stick (Fig. 267), hoe (Figs. 269 and 270), weeding rake (Figs. 274 and 275). The
407 plow, on the other hand, as was described, is not in use among
184 the Meau in Thailand and has already fallen into oblivion, whereas it is still in use among the Meau in Tonkin, in accordance with its geographical feasibility. Abadie (1)

1. Page 310.

[1] [See cat 116, p 645 - ANALYST]

/401 cont./
283 string is produced from the thinner one. Heavy cord is obtained by twisting in rattan fibers by means of a wooden fork.
[237] The Meau twist strong ropes out of strips of skin, those of bearskin being regarded as the strongest.

/402/ In addition to the twisting process, braid-like ropes,
[492] bands and wide belts for the saddles of the pack animals are also plaited. For this purpose the Meau use three to twelve threads each time. This plaiting is done solely with the hands
[412] and without any tool; only in the making of straps are iron awls used for preliminary piercing.
286 The ancient Chinese literature (1) already mentions re-

1. North China Br., 1859, p. 264; Ch Hch'kfsch, Vol. II, Ch. 10, p. 38.

peatedly that the Meau are good spinners, weavers, and dyers. For the manufacture of the cloth for clothing, the Meau primarily use hemp, rarely cotton. They sow hemp (măń) in their
● 248 rice and poppy fields. Lajonquière (2) likewise mentions hemp

2. II, p. 311.

in Indochina and writes that the Meau there cultivate it at the same time as maize and harvest it six to seven months after the sowing. The fibers of banana leaves, on the other hand, were never used, according to my observations and findings. And
[114] since I could find nothing about this anywhere else, a mistake by Seidenfaden, who reported on it, must be assumed. Cotton is cultivated in special fields and is used in a fashion similar to that among the Akha (see pp. 441 f.).

The hemp seed is set out with the planting stick among the Meau in northern Thailand; the period of cultivation falls between the end of April and the beginning of May; the harvest is about three months later. The stalks are cut with the sickle, the leaves are removed, and then the stalks are placed in water
[283] so that they will rot. Afterward they are dried, and the woody

Miao AE5

/402 cont./ parts are removed by breaking the stalks /Figs. 350-351 appear here/ and taking out the tough cellular tissue. By this means a coarse yellowish spinning material is obtained. Its fibers are twisted together with the fingers of the right hand (Fig. 351) and spun into long threads. At the same time, the fingers of the left hand hold a ring wound with bamboo, into which a small stick is jammed (Fig. 350). Through quick movements of the left hand, that is to say, of the ring, the spun thread is wound on the small stick.

283 [248]

/403/ The women work with this spinning ring even when they are going somewhere, carrying the required spinning material in their aprons. For the further work, several of the spun threads are twisted together with the help of a special spinning apparatus (Ill. 90) and wound on large spindles. Next the yarn is boiled in water to which much potash was added, and then the thread is carefully rinsed in fresh water and unwound in order to test whether it holds together throughout. Now the yarn is wound up anew and boiled again in a lye of wood ashes, and the rinsing process and the testing are repeated, as is the winding up of the yarn again; to the water for the third boiling, however, no /Figs. 352-353 appear here/ potash is added, but rather beeswax. After this third and last boiling process, the yarn is not rinsed any more, but only wrung out and placed on straw, which was spread out on boards beforehand, to dry. Here, during the drying, it is frequently moved back and forth, so that the wax is uniformly distributed in the yarn. The dried, waxed yarn is first wound on spools shaped like windmills.

[512]

[237]

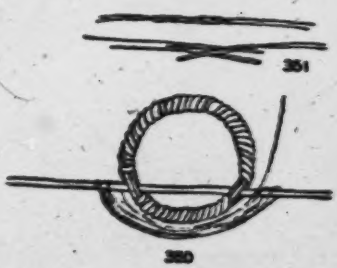


Fig. 350. Spinning Ring of the Meau, 1/3 nat. size.

Fig. 351. Sample of spinning.

[See cat 116, p 622 - ANALYST]

Miao AE5

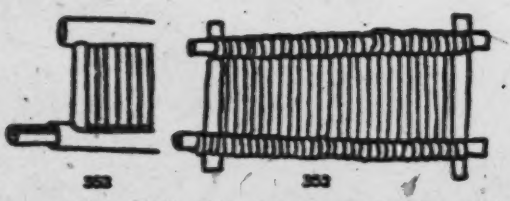
/403 cont./

283 which are called kǒulǐ, but then sticks about as thick as a finger are stuck in the ground in two rows one to two meters apart, and the yarn is now wound between them in skeins ready for weaving.

286 The yarn thus prepared is woven on horizontal looms (Ill. 88) into strips of material 37 centimeters wide (Ill. 89).

The weaver's comb of the loom has either a frame made of two wooden sticks between which the thin, flexible cross-strips of bamboo are held and tied fast (Fig. 352), or the frame consists of bamboo tubes with iron bands (Fig. 353), into which /404/ the cross-sticks are inserted. The threads are then drawn between these narrow cross-sticks.

Besides these looms, the Meau also use weaving boards to make narrower bands.



Figs. 352-353. Weaver's Combs of the Meau.

Fig. 352, of wood with bamboo cross-strips; Fig. 353, of bamboo with iron cross-strips.

Concerning this work, we also have some reports by Lajonquière (1), which in part are confirmed by Abadie:

1. II, p. 309.

[248] [283] [171] [184] "The common spinning material is hemp. It is harvested in the lowlands, wound on spools, and combed with coarse combs. The women spin it by hand... They weave their own cloth and dye it in the same manner as the Tho." Savina (2) describes

2. II. p. 211.

the procedures in Indochina somewhat differently: "When the

1 [see col. 116, p 621 - ANALYST]
2 [" " " p 622 - "]

/437 cont./

462 large trees; building stables for cattle, horses, and pigs, the
[231] care of domestic animals that bite, and saddling the pack animals. Another task exclusively for the men is the making of weapons; only the men make arrow poison and poison the weapons, catch mammals and birds, cook opium, and make alcohol. Furthermore it is their task to chop up the large trunks
[342] into firewood. In housebuilding, on the other hand, the men alone set only the posts.

Actually, the hard struggle for existence in the mountains of Farther India requires the full co-operation of the woman. Abadie (1) has likewise made the same observation:

1 Page 151.

"It is the task of the Meau women to carry firewood and water; also among their activities are the preparation of yarn, spinning,
[241] weaving, dyeing, batik work, embroidery, all the housework
[248] and the cooking, and the weeding in the fields." Savina (2)

2. II, p. 211.

mentions further that the cultivation of flax is reserved to the women, but the Meau in Thailand do not practice it.

[241] Both sexes do the work in the fields, clear the virgin
[231] forest, lay out the rice fields, sow, plant, and bring in the harvest. Among the joint tasks there are also reaping, fishing, papermaking, the care of the good-natured domestic animals, knitting or crocheting, netting, plaiting, house construction, in particular the strenuous dragging in of the building materials, as well as the bearing of burdens in general, the operation of the stone mills, and the sacrifices to the ancestors and spirits.

461 /438/ There is no actual work specifically for the chil-
857 dren. The children grow into their future activity, as has already been described in the chapter, "Life in the Community," the section, "Children at Play and Work." Obviously, the fetch-
[313] ing of firewood and water-carrying are left for them; boys are
[312] used as messengers and appear to be as trustworthy at it as in
[231] feeding the domestic animals in the stables or in tending them
[203] in the pastures.